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The TAHRIK-i-JADID

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Editor : **Nur-ud-Din Muneer**

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Editor
NUR-UD-DIN MUNEER

Revelations, dreams & visions of the Promised Messiah

From "Tadhkira" a collection of the Promised Messiah's Revelations

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English rendering by M. Zafrullah Khan

On one occasion I received a revelation which indicated that there was a difference among the higher angels with reference to God's design to bring about a renaissance of Islam as to the person through whom it should be brought about (Braheen Ahmadiyya part IV pp. 502-503 sub footnote 3).

At the same time I saw in a dream that a seareh was being made for one who should revive the faith. A person appeared before me and pointing to me said (Arabic): This is a man who loves the Messenger of Allah. His meaning was that the principal condition of this assignment was the love of the Holy Prophet and that I fulfilled that condition (Braheen Ahmadiyya part IV p. 503 sub footnote 3).

I was occupied in writing something one night and then went to sleep and in my dream saw the Holy Prophet (on whom be peace) and his face was bright like the full moon. He came close to me and I felt as if he wished to embrace me, which he did, and I saw that rays of light proceeding from his countenance had entered into me. I felt these rays were like palpable light and I believed that I was seeing them and not only through my spiritual sight but also with my physical eyes. Thereafter I did not perceive that he had separated himself from me nor did I perceive that he had left me. In those very days the doors of revelation were opened to me and God addressed me and said (Arabic): Allah bless thee O Ahmad (Ayena Kamalat-e-Islam p. 550).

Revelation (Arabic): Allah bless thee, O Ahmad. It was not thou who didst let loose but it was Allah Who let loose. The Most Gracious One has taught thee the

Quran so that thou shouldst warn the people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Proclaim: I have been commissioned and I am the first of the believers. Proclaim: The truth has come and falsehood has vanished away. Falsehood is bound to vanish. Every blessing is from Muhammad (on whom be Allah's peace) so blessed is he who taught and he who has been taught. Proclaim: If I have invented it of myself, the sin thereof is on me. He it is Who has sent His Messenger with guidance and true faith so that He should make it prevail over all faiths. There is no changing the words of Allah. They have been wronged and Allah has full power to help them. We shall suffice thee against those who mock at thee. They ask: Whence have you received this; whence have you received this? This is only the word of a man and other people have helped him in this. Will you then deliberately accept that which is a delusion? Fie, and fie on that which he promised you. It is the promise of one who is mean and cannot even express himself properly. He is ignorant or demented. Ask them: Put forward your reasons if you are truthful. This is a mercy from thy Lord. He will Perfect His bounty unto thee so that it should be a sign for the believers. You have appeared with clear vision from your Lord so give glad tidings to people and by the grace of thy Lord thou art not demented. Tell them: If you love Allah, then follow me, Allah will then love you. We shall suffice thee against those who scoff at thee. Shall I inform you on whom do satans descend? They descend upon every lying sinner. Tell them: I have with me proof from Allah, then will you believe? I have with me proof from Allah, then will you submit? My Lord is with me, He will show me the way. Lord, show me how dost Thou bring the dead to life. Lord, forgive and send mercy from heaven. Lord, do not leave me alone and Thou art the Best of heirs. Lord, reform the people of Muhammad. Our Lord, judge between us and our people with truth; Thou art the Best of judges, Tell them: Carry on, on your side and I shall also carry on and soon you will know.

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(*Continued from page 5*)

gations. The true Muslim, therefore, is one who is grateful for the good tidings of future grace and remains vigilant in respect of his present obligations; for in this attitude lies eternal secret of human progress.

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The Identity of Gog and Magog

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A verse of the Holy Quran with commentary

قالوا يذا القرنين ان ياجوج و ماجوج
مفسدون فى الارض فهل نجعل لك خرجاً
على ان تجعل بيننا و بينهم سدا ـ

Translation: They said, O Dhul Qarnain, verily, Gog and Magog are creating disorder in the earth; shall we then pay thee tribute on condition that thou set up a barrier between us and them? (18:95)

The words, Yajuj and Majuj (Gog and Magog), are both derived from the root word *Ajja* which means, he was quick in his pace; he or it became the flaming fire (lane), and refer to the Scythians of the farthest East. Or, as some say, all nations inhabiting the north of Asia and Europe (Enc. Brit. & Jewish Ency, under "Gog" and "Magog", and Historians "History of the world, vol. 2, p. 582 & Ezekiel, 38: 26 & 39:6). The words may also apply to Christian nations of the West as they have made such use of burning fire and boiling water and because all their material progress and great discoveries and inventions are due to the right and very extensive use of these things. Or, the words may imply the restless behaviour of these nations as they are always on the lookout restlessly and impatiently to make new conquests.

The discription of Gog and Magog as given in the Bible leaves no doubt that it applies to some Christian Powers of the West: First, because they are represented as very numerous, powerful and mighty:- 'Thou shalt ascend, and come like a storm, Thou shalt be like a cloud to cover the land, Thou and all thy bands and many people with thee (Ezkiel, 38:9). 'Gog and Magog..... the number of whom is as the sand of the sea' (Rev. 20:8). Every feathered fowl, and every beast of the field is thus addressed, ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth "(Ezekiel 39:18, 19). *Secondly*, they are shown coming from the northern parts of the earth, and from the isles:—'And thou (O Gog) shalt come from thy place out of the north, thou and many people with thee' (Ezekiel 38:15). *Thirdly*, they will spread all over the world:- 'They went up on the breadth of the earth' (Rev 20:9). *Fourthly*, from their home in the north, they will migrate to other lands and settle in all the four corners of the earth and in time of war they will gather together from their distant colonies: 'Satan...shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle' (Rev 20:8). The Book of Ezekiel mentions Gog as 'Prince of Rosh, Meshech and Tubal, evidently Rosh standing for Russia, Meshech for Moscow and Tubal, for Tobolsk. Gog is also spoken of as of the land of Magog' (Ezekiel, 38:2) and Magog, according to the commentators of the Bible, represents the regions which of old went by the name of Scythia (including Russia and Tartary), from which in the past issued many hordes of barbarians. As Russia was included in the land of Magog; Rosh, Meshech

and Tubal may be taken as standing for Russia, Moscow and Tobolsk. Magog has also been spoken of as the name of a people in Ezekiel, 39:6 and in Rev; 20:8. In the former, Magog has been mentioned along with those that dwell carelessly in the isles'. According to these passages Gog and Magog represent some of the great Powers of Europe, including Russia. In the Quran (18:95) they have been spoken of as making raids into territories on the northern border of Iran, which signifies that they were the tribes generally known as Scythians. It is a known historical fact that in olden times the Sythians continued to move in large bodies from Asia into Europe, their route lying north of the Caucasus (Enc. Brit. vol 12, p. 263, 14th Ed.). As one horde settled down in Europe, new hordes came forth from the East, pushing their predecessors further West. Thus the nations of Europe have been legitimately called Gog and Magog in the biblical prophecy. It is curious that the memory of two heroes named Gog and Magog is preserved to this day in Guild Hall (London) in the form of two statues. Again from Ezekiel and Revelation it appears that Gog and Magog were to make their appearnce in the Latter Days, i.e. in the time just before the Second coming of the Messiah: 'After many years thou shalt be visited in the latter years, thou shalt come into the land that is brought back from the sword' (Ezekiel, 38:16 See also Rev; 20-7-10) these verses show that this prophecy refer to a people who were to appear in the distant future. The age in which Gog and Magog were to make their appearance was to be marked by wars, earthquakes, pestilences and terrible catastrophes.

وتركنا بعضهم يومئذ يموج فى بعض ونفخ فى الصور فجمعنهم جمعا

And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together. (18:100)

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At the time of the rise to power of Gog and Magog all the peoples of the world will come together and the whole world will become united like one country. And according to the Bible, nation shall fight against nation and kingdom against kingdom and malice, hatred and iniquity will abound. The reference seems to be to the present age. A veritable hell was let loose upon the world in the last two Worls Wars and human imagination shudders at the destruction that the Third World War will cause. According to Ezekiel (chaps. 38 & 39) the U S.S.R. is Gog and Western nations are Magog. Even now they are preparing for Armageddon.

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Every Person is Accountable in respect of his Wards

A Tradition of the Holy Prophet

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The Holy Prophet (peace and blessing of God be on him) is reported by Hazrat Ibne Omar to have said,

Each one of you is a ruler and will be answerable in respect of his subjects.

(*Bukhari*)

Explanatory Note: Every man has some rights and also owes some corresponding obligations. The Holy Prophet (peace and blessings of Allah be on him) has through this hadis drawn attention to both these points. The Holy Prophet (Peace and blessings of Allah be on him) has observed that each person, is in spite of being a subject in some respects, a ruler in other respects. A man who is employed in an office, is, perhaps subordinate to an officer. But the same person, may be ruler of his wife and children, in his home. A wife, in spite of enjoying marital love, is subject to the rule of her husband, in management of the household. But she simultaneously holds authority over the children, the domestics and over the property of the husband which she holds in her charge. Similarly from general to a trooper and from a governor to a peon, all are, within their respective spheres, both rulers as well as subjects. The king is the ruler of all of his subjects; but he is, at the same time, servant of God, or in other words subject to the law of ordination and determination (*Qaza va-Qadar*). The same is true of the rest of officers and subordinates that they are rulers in one respect and subjects in the other. And, according to the observation of the Holy Prophet (peace and blessings of Allah be on him) all of them will be required to answer with regard to the subjects in their respective spheres whether they rendered unto them their rights. When through this process we come to the last person (who is the least among them) and apparently we find none under him, but on reflection we discover that he is, in reality, the ruler over one subject, his own self, over which he has full authority. He will therefore be required to answer in respect of his self how far he did his duty to it. The Holy Prophet (peace and blessings of Allah be on him) has, in short, alerted every one that to whichever section of the society one may belong, one is in one respect or the other, a ruler and shall, therefore, be required to answer about one's obligations in this behalf. This hadis is, simultaneously, a carrier of glad tidings to men and fortifies them with courage in that whatever their station in life, each of them, is, in a way, a ruler and has good cause, therefore, to be grateful to God for His having granted him a position in his eternal Kingdom and if one gave His thanks, one could progress from one's existing sphere of rule to a higher and better dominion. In short, this pleasant composite of obligations and rights is both a glad tidings for men and a warning. It is a glad tidings in the sense that sovereignty is a gift of God and a warning, because every sovereignty entails a good many obli-

(*Continued on page 2*)

Founder of the Ahmadiyya Movement in Islam

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An Introduction

Nur-ud-Din Muneer

The Ahmadiyya Movement was founded in 1889. People began to join the great missionary effort on behalf of Islam initiated by the founder Hazrat Mtrza Ghulam Ahmad the Messiah and Mehdi promised in Islam for our time.

In less than 100 years the Movement has created Islamic centres—mosques) mission houses—in nearly all parts of the world ; in addition, schools and hospitals wherever possible. The work keeps expanding. Ahmadi Muslims believe that Islam will live again : its major instrument, translations and explanations of the Holy Quran in the languages of the world. Through renewed faith and insight they hope to convert the world to Islam.

It may take time but it must come to pass. The Messiah has prophesied in no unmistakable terms :

> "O mankind ! hearken, this is the prophecy of God Who made the Heavens and the Earth. He will spread this movement in all the countries and will give it supremacy over all through reason and argument. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive will also pass away and none of them will see Jesus, son of Mary, coming down from heaven. Generations will also perish but they will not see the son of Mary descend from heaven. Then will God create restlessness in their hearts : that the day of the glory of the Cross, they will say, has passed away and the world has taken another turn, but Jesus, son of Mary, has still not come down from heaven. Then all the wise people will discard this belief and the third century from today will not have completed when all those who have been waiting for Jesus, both Muslims and Christians, will despair of his coming and, entertain misgivings and shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and nobody dare retard its growth."
>
> (Tazkira-tush Shahadatain)

The Founder

The name of the Founder of our Movement was Mirza Ghulam Ahmad. His father's name was Mirza Ghulam Murtaza, his grandfather's Mirza Ata Muhammad and his great grandfather's Mirza Gul Muhammad. His mother's name was Charagh Bibi.

They came of a noble Persian

tribe known as Barlas, known in India as Mughals. The Messiah denied his Mughal origin. He claimed Persian descent. The epithet Mirza is Persian and denotes noble birth.

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One of his ancestors, Mirza Hadi Beg, left his home in Khurasan, Persia, with 200 followers and entered India at the end of the 16th Century A.D. Mughal conqueror Babar was at this time emperor of India. Mirza Hadi Beg settled with his companions near the River Beas and founded a village by the name of Islampur. It came to be known as Islampur Qazi Majhi. After some time the names "Islampur" and "Majhi" became dropped. People called it only Qazi which soon became "Qadi" and "Qadi" became Qadian, the ending—*an* becomes the usal ending for place names in the Punjab.

Qadian is situated in the Gurdaspur district of East (now Indian) Punjab, some 70 miles from Lahore to the north. This is the place where the Promised Messiah was born, where he passed his life and where he lies buried.

During the Mughal reign in India, the Promised Messiah's ancestors held responsible posts at the royal court. When the Mughals declined his forbears ruled independently over a territory extending to about 60 miles around Qadian. When, however, Sikhs became ascendant in the Punjab, they ousted his forefathers from their estate compelling them to take refuge with their Sikh friends in Kapurthala where they stayed for 16 years.

When Maharaja Ranjit Singh came into power, his ancestors returned to Qadian. Shortly after, the British Government in India annexed the territory to its dominions and confiscated the Qadian estate. The family was granted proprietory rights only over Qadian and a few adjacent villages.

Birth and education

Hazrat Mirza Ghulam Ahmad was born on February 13, 1835 at Qadian. It was Friday night and the time was Fajar, early morning. It was a twin birth. The twin sister died shortly after birth. When he was six or seven years old a tutor was engaged for him. He learnt to read. He read the Holy Quran and also a few books in Persian. Later, two more tutors were to teach him Arabic and Persian. He also read books on ancient Greek medicine from his father who was a reputed practising physician. This tuition amounted to a rudimentary knowledge of Arabic and Persian. But he had a passion for learning. From early years he engrossed himself in the study of the Holy Quran and other books. From his writings and literary accomplishments which came later, it is obvious that all his education was self education. Or, more properly, it was education by God.

Childhood

He lived a simple life as a child. Unlike other members of the family he would not engage in any vain pursuits. However, he was fond of swimming and horse riding in which he did very well. His simplicity, purity of thought and action, impressed the elders deeply. Once when he was a mere child, a saintly person, Ghulam Rasul by name, patted him lovingly and said he was like the prophets of old.

First Marriage

When he was 15 or 16 years old, he got married to a cousin, Hurmat Bibi, daughter of his maternal uncle. She bore him two sons, Mirza Sultan Ahmad who lived to old age and Mirza Fazal Ahmad who died young.

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Even when married, he spent most of his time in seclusion, in prayer and meditation. His father wanted him to obtain some lucrative post and add to the family income. He did not relish worldly goods. In deference to his father's wishes he managed the family estate for some time. From 1864 to 1868 he even held a government post at Sialkot. But his heart was not in these things. All his spare time was given to worship, to reading, and to debating, especially with Christian missionaries about Islam.

Mother Dies

In 1868, as desired by his father, he resigned his government post and came back to Qadian. His mother died in this year. He bore the loss with great patience.

A Revelation

Sometime in 1868 or 1869 some one took him to Batala to debate—according to custom—with Maulvi Muhammad Hasain, a respected spokesman of the Ahl-i-Hadith sect in Islam, then ridiculed and persecuted by other Muslims.

The man who took him to Batala wanted him to disprove Maulawi Muhammad Husain's beliefs. A crowd gathered to wateh the debate. Maulawi Sahib read out his beliefs. Hazrat Mirza Sahib declared them to be truly Islamic beliefs and refused to have any argument with him. The people who had gathered there to make fun of Maulawi Sahib were disappointed. They remonstrated with him for putting them to shame. The Messiah told them that what he had done was for the sake of God, not for their sake. Neither for applause nor out of fear. Pleased with the Promisrd Messiah, God Almighty spoke to him and said,

> "God is pleased with thee on this deed. He will reward thee with great ble sings ; kings will seek blessings from thy clothes." (*Barahin-i-Ahmadiyya*, Vol. IV, p. p. 5 0).

Fastings and devotions

In 1875 or 1876, receiving word from God he fasted for eight or nine months continuously. He reduced his daily food gradually to a few ounces and kept lost in meditation and prayer. God blessed him with insight into spiritual secrets, also with visions in which he met many past prophets and saints.

Father dies

In 1876 his father died. As all his needs were met by him, he felt anxious about the future. But a revelation flashed across his mind and allyed his fears :

الیس اللہ بکاف عبدہ

"Is not God sufficient for His servant ? " As promised in this revelation, God Almighty came to his succour at every turn in his life and relieved him at every time of need.

After his father died, his elder brother, Mirza Ghulam Qadir managed the family estates. Had he wished he would have obtained his share of the family property and lived in comfort. But he had no such wish.

Whatever his brother doled out to him he would accept contentedly. It was very hard for him. For the allowance was meagre, not enough to meet even his plain day to day needs. But he bore all this cheerfully and did not complain. Of the food he received, he would take a little, giving the rest to the poor.

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Barahin-i-Ahmadiyya

He started writing in defence of Islam. His articles appeared in the press. This went on for some time. Then he began to write his great book *Barahin-i-Ahmadiyya*. The book stirred the whole country. In it he had come out with irrefutable arguments for the truth of the Holy Prophet (peace and blessings of God be on him) First part appeared in 1880, second in 1881, third in 1882 and fourth in 1884. The title of the book is best translated as *Proofs of Muhammad* (Ahmad being a second name of the Holy Prophet Muhammad, on whom peace).

It brought him fame. Both friend and foe began to look upon him as the most formidable champion of Islam. Muslims were particularly happy. Maulawi Muhammad Husain of Batala, himself a reputed scholar, later his bitterest enemy, extolled this monumental work in the following words :

> "In my opinion, this book, at this time, and in view of the present conditions, is unique. No such book has so far been written in the annals of Islam."
>
> (*Ishaatus Sunnah* vol. VII, No. 6-11).

This is how the book was received by Muslims. The opponents of Islam were stunned. The Messiah had added a challenge offering a cash reward for a reply. No one came forward to answer the challenge or claim the reward. But they grew in their enmity towards him and left no stone unturned in harming him. But their efforts went in vain.

His Adherence to Truth.

In 1877, a Christian lawyer, Rallia Ram, filed a law suit against the Massiah with the help of the postal authorities.

It happnned in this way. The Messiah wrote an article vindicating Islam against attacks by the Arya Samaj, a militant Hindu group. He sent this article in a packet to a printer in Amritsar. In this packet he also placed a letter giving instructions to the printer for its printing. Under the postal rules of the time, it was an offence punishable by a fine of 500 rupees or imprisonment for six months. The Messiah knew nothing of these rules.

The printer, Rallia Ram, a Christian convert, was full of spite for Islam. When he received the packet, he informed of it to the postal authorities and so the lawsuit was filed. During these very days the Messiah had had a vision that Rallia Ram had sent to him a biting snake which he had sent back roasted like a fish.

When the case came before the court, lawyers counselled the Messiah to plead not guilty. It was the only way out of the predicament, they said. They insisted that he should charge Rallia Ram, the printer, of having himself placed the letter in the packet. His enmity towards him was the cause.

The Messiah said, how could he do it when he had himself placed the letter in the packet? He told the lawyers that he would not make a

misstatement for fear of punishment. The lawyers said that in that case there was no chance of his acquital.

When asked by the court, he admitted that he had himself placed the letter in the packet but that he did not know that this was an offence in postal rules. He had no intention to deprive the Government of its revenues.

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The prosecution was very happy that now he would certainly be convicted on his own confession. But God Almighty decided it otherwise. The court was so impressed by his forthrightness and good intentions that it acquitted him at once.

Elder brother dies.

In 1881 his elder brother, Mirza Ghulam Qadir died, childless. The Messiah was entitled to a share of his estate. But out of deference for the widow he let it remain with her.

Second marriage.

Under the will of God Almighty made known to him in a revelation, he married again in 1884. His second wife, Hazrat Syeda Nusrat Jahan Begum was the daughter of Hazrat Mir Nasir Nawwab, a descendant of Hazrat Khwaja Mir Dard, mystic poet of great renown. The family was held in great esteem for their piety and devotion to God.

The *Nikah* was performed at Delhi on November 17 1884, by the well-known Maulawi, Syed Nazir Husain. Soon after, the Messiah took his wife Hazrat Syeda Nusrat Jahan, now Ummul Momineen (Mother of the Faithful) to Qadian. God gave him glad tidings of children who would uphold his mission and his work. And so it happened. His children out of this marriage served Islam during their lives, all in very important positions.

Children.

God gave him ten children from this marriage. Five died in infancy. The surviving five are as follows:

1. Hazrat Mirza Bashir ud Din Mahmud Ahmad, his second successor, born January 12 1889, died November 8 1965.
2. Hazrat Mirza Bashir Ahmad, born April 20 1893, died September 2 1963.
3. Hazrat Mirza Sharif Ahmad, born May 24 1895, died December 26 1961.
4. Hazrat Nawwab Mubarka Begum, born March 2 1897, died May 23, 1977.
5. Hazrat Nawwab Amtul Hafiz Begum, born January 25 1904.

Divinely Appointed.

In the beginning of 1885 he published some 20,000 copies of a notice in which he invited opponents of Islam to come to him and witness at his hands heavenly signs of the truth of Islam. He declared that God Almighty had commissioned him as a reformer for manifesting in this age the truth of Islam and of the Holy Prophet (peace and blessings of God on him).

These indeed were the two things which occupied him throughout his life. Whatever he wrote, and he wrote plenty, also whatever he did and he worked and worked to the last breath of his life, was all directed to the same end. For himself he never claimed any distinction. The sole distinction in which he prided was as a servant of Islam and the Holy Prophet. So, in this notice he reiterated the same objective and

pledged to show signs to anyone who would come to him and live with him in quest of truth.

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Bai'at, formal initiation.

On January 12 1889 as desired by God, he published another notice calling upon those who would perform *Bai'at* (solemn oath of affiliation) on his hand. *Bai'at* is a promise given by a new entrant to have true faith in God, to live his life as dictated by Islam and to serve it to the end.

He stipulated its ten conditions in another notice which he published on January 12 1889. The pivotal point consists in demanding from the new comer complete submission to the commandments of God Almighty and to those of the Holy Prophet (peace and blessings of God be on him). Some of the other points are: to abstain from *shirk* (associating partners with God), falsehood, cruelty, indiscipline, and rebellion, pride and every kind of evil; to offer the five daily prayers regularly, to keep ready to put up with trials and tribulations in the way of God, to treat everyone with kindness and sympathy; to hold religion above worldly interests, and to abide by these conditions to the time of death.

The Ahmadiyya founded

In March 1889 the Messiah went to Ludhiana (a town to the southeast of Qadian) Here he held the first *Bai'at* on March 23 1889 in the house of his devoted disciple, Hazrat Soofi Ahmad Jan. So was born the Ahmadiyya Movement in Islam. Hazrat Maulawi Nur-ud Din had the honour of being the first to perform *Bai'at*. Some 40 more did on the same day. Prominent among them were as follows:

Hazrat Maulawi Abdullah Sinnaurie.
Hazrat Chaudhry Rustam Al.
Hazrat Munshi Zafar Ahmad.
Hazrat Munshi Arooray Khan.
Hazrat Munshi Abdul Rahman.
Hazrat Qazi Ziaud Din.
Hazrat Mir Inayat Ali.

Prophecy about a son.

In the beginning of 1889, the Messiah went to Hoshiarpur, a town to the south east of Qadian. He stayed there for forty days in complete seclusion. His attendants were accommodated in other rooms and nobody was allowed in his room. His food was placed outside the door which he would take when he could. Here in complete solitude he remained in worship and meditation. He prayed for a sign of the truth of Islam. And here God spoke to him and gave him the glad tidings of a great son in due acceptance of his supplication. The revelation is known in Ahmadiyya history as the prophecy about a promised son (*pisr mauood*) who was to prove a great reformer (*Muslih Mauood*). The son was to be born within nine years of the date of the revelation. He was to extol the Holy Quran and spread the message and mission of Ahmadiyya to the ends of the earth. Part of the prophecy reads as follows in English:

> "I promise to thee a sign of Mercy, same as you asked for .. A sign of mercy and grace is given to you, a key to triumph and victory. With his coming will come the Grace of God. He will come in full glory, prove great and rich. He will arise and with his Christlike soul and with the power of truth cure many a people of spiritual ailments. He is a true sign of God. For, God's Mercy and God's concern for mankind will

have sent him with signs and signs. High very high, in intelligence and sharp in understanding, kind, very kind, at heart. Full with knowledge of sciences, secular and spiritual... It is light, nothing but light that is coming, light anointed by God with the oil of His pleasure, His approval. We will inspire him with our own speech. He will walk under the protecting umbrella of God. He will advance in rapid strides. He will become the means of freeing the unfree. His fame will spread to the corners of the earth. Nations will receive blessings at his hands. Then at last he will be raised to his appointed height in heaven. (Notice dated Feb. 20, 1886).

As prophesied, the son was born to the Messiah on January 12 1889, within the specified period of nine years. The various aspects of the prophecy were visibly fulfilled in his person. He is Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the second successor of the Promised Messiah, who guided the community from progress to progress for more than half a century.

At his birth, the Messiah announced in *Siraj-i-Munir* that the son who was to be a sign of the truth of Islam had come. The son's achievements confirm it. Moreover, on receiving a revelation (in 1944) to the same effect, the son declared himself to be the son of the prophecy.

Claim to Messiahship.

At the end of the year 1890 God revealed to the Promised Messiah that like prophets of old, Jesus Christ had died a natural death and the belief that he was living in heaven was false. It had no ground in the Quran. He announced it in public and declared that the prophecy about the second coming of Jesus and about the coming of a Mahdi had both been fulfilled in his person. He further proclaimed that he had been raised to reform the world and to re-establish the true Islam.

A mixed response followed. The pious entered his fold and hailed him as the saviour But many more became his enemies. Opposition to him swept over the country. Muslims, Christians and Hindus joined to destroy him. Maulawis pronounced upon him the verdict of *kufr*. The Christians became his enemies for he had proved their God *Jesus*, a mortal human, now dead and buried.

Public debates.

The Messiah was now the talk of the day. He had upheld Islam against the attacks of Christians, Hindus and all other detractors. Under his spell Islam had risen again from the ashes, as it were, and destroyed the vicious hopes of those who had taken it for dead.

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In response to his open challenge to contest with him the truth of Islam Christians held debates with him. Prominent among them was Abdullah Atham, a Christian scholar and preacher, otherwise a civil servant.

The Messiah proved from the Holy Quran that Jesus had died a natural death here on this earth and was not living in his earthly body in heaven. This view has now been accepted by Muslims in general, but at that time, under the weight of traditions they were fierce against it. They insisted that Jesus was still alive in heaven (in the 4th heaven to be precise). Our Messiah had to hold debates with Muslim *Ulama* on this belief until its absurdity became apparent. Some of the Ulama

who joined battle with him on this issue were Maulawi Muhammad Husain of Batala, Maulwi Syed Nazir Husain of Delhi, Maulawi Muhammad Bashir of Bhopal and Maulawi Abdul Hakim of Kalanaur.

As a result of these debates many people entered the fold of Ahmadiyya and gave their help to the Promised Messiah in defending and furthering Islam.

Annual Gatherings

The Annual Gatherings are now a very prominent institution of the Movement. They are held regularly at the centre They were initiated by the Messiah himself. The first *Jalsa* (that is the established name) took place under the Messiah's auspices at Qadian, in the Aqsa Mosque, on December 27, 1891. The number of participants was 75. The idea was to provide the community with a forum for reviewing the work done and discussing the problems confronting the missionary movement. Members revived their ties of friendship and forged new relations of love and affection with one another. The number of participants has now come up to a hundred thousand or more. They also come from abroad, from America, Europe, Africa, Indonesia, the Middle East and so on.

Abdullah Atham

In the year 1893, the Messiah held a public debate with Padre Abdullah Atham. It was all in writing. Rules were settled and written papers were exchanged at the place of the debate. It was convened in Amritsar and lasted from May 22 to June 5. Parties sat facing each other. The written papers were read out to those present. The proceedings were later published under the title, "*Jangi Muqaddus*" (lit. Holy War). The point at issue was the comparative worth of Islam and Christianity. The Messiah's arguments were so convincing that many people joined the ranks of Ahmadi Muslims in the course of the debate.

The Christians used a ruse to disconcert the Messiah. They picked up some lepers some lame and some blind, pushed them towards him asking him to heal them. For did he not claim to be the like of Jesus. They thought the device would work.

But noting of the sort happened. Instead Messiah put them to shame. He sent their present back to them saying that such miracles were attributed to Jesus by the Gospels. They had no authority for him. The Holy Quran in which he believed attributed no such thing to Jesus.

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Further he brought them to bay by quoting the Gospels which said that if there would be faith in the hearts of Christians as much as a mustard seed, they would move mountains. Now that he had sent the lepers, the lame and the blind back to them, he demanded they should heal them.

This reply confounded the Christians and made them speechless. Their device had gone against them.

During the controversy, the attitude of Abdullah Atham was insulting to the Holy Prophet (peace and blessings of God be on him). He had been ridiculing openly. God wanted to punish him for his arrogance. The heated dialogue was still on, when our Messiah pronounced punishment upon Abdullah Atham. His exact words were :

'The party which is knowingly discarding the true God for a humble

man and is supporting falsehood shall be humbled within 15 months, if it did not incline towards the truth.'

When Abdullah Atham heard the warning, his hands began to tremble and his face went white. Signs of fear and consternation could be seen on his face. He was so terrified that from the time of the debate he kept his tongue tied for fifteen months. He did not utter a word against the Holy Prophet (peace and blessings of God be on him) though previously it was his habit.

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These were clear indications that he had repented at heart and inclined towards the truth. So, as laid down in the prophecy, God Almighty granted him some respite. The opponents of our Messiah, however, raised a hue and cry. They said the prophecy had failed. Atham had not inclined towards the truth and had not been punished.

Our Messiah offered a cash reward of Rs. 4,000 - if Atham would declare on oath that he had not been impressed by the truth of Islam at all. He added that if he took such an oath he would die within a year and if he did no such thing, even then God will not let him go unpunished. Atham did not take the oath. Still within the specified period of time he died on July 27, 1896 and provided sign of the victory of Islam.

Arabic scholars challenged

God Almighty granted our Messiah a miraculous mastery over the Arabic language. More than 40.000 roots were taught to him in one night. It was also communicated to him in revelation that all languages had sprung from Arabic. He discovered principles underlying the growth of languages out of one another and wrote a book—in Arabic—to prove his hypothesis. It was published posthumously under the title *Minan-al-Rahman.*

Some *ulama* picked holes in his Arabic. He challenged them to a contest. The challenge was made in 1893. No Maulvi dared or has since dared to take the gauntlet. The Messiah wrote 20 books in Arabic which contained both prose and verse. Some of them carried translations of the Arabic in Persian and Urdu.

The Eclipses

According to a traditlon reported by Imam Baqar recorded in Dar Qutni, the sun and the moon were to eclipse in one and the same month of Ramadhan and this was to serve as conclusive sign of the Mahdi's appearance. (The Mahdi and the Messiah of the latter days are one and the same person according to Hadith). The moon was to eclipse on the first of the dates when it is due and the sun on the middle one.

The sign appeared in 1894, when the Messiah had already claimed to be the Mahdi. The moon eclipsed on the 13th and the sun on the 28th of the same month of Ramadhan.

This sign is mentioned also in the Holy Quran, in its chapter Al-Qiyamah and in the New Testament where it is said that the sun and the moon shall be darkened on the second advent of the Messiah. It was a decisive sign and testified to the truth of the Promised Messiah (peace upon him).

Hazrat Baba Nanak, a Muslim

In 1895, after a thorough search

of Sikh literature and their history and of Nanak's relics, the Messiah concluded that the Founder of Sikhism, though born in a Hindu family had embraced Islam and lived a Muslim, observing the injunctions of Islam throughout his life. He wrote and explained this in his book *Sat Bachan*, also in other books.

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This was another of the Messiah's major discoveries, the other discoveries being Arabic being the original language taught to man by God, and the tomb of Jesus Christ in Srinagar, Kashmir.

Conference of Religions

At the end of 1896, an important conference took place in Lahore. Representatives of various religions and denominations were invited by the conveners to participate and to present papers, dealing with the five following basic themes:

1. The physical, moral and spiritual conditions of man.
2. The state of man after life on this earth.
3. The object of man's life and the means of its attainment.
4. The effect of human actions in life here and life hereafter.
5. The sources of divine knowledge.

The idea of the conference was to afford the public at large an opportunity to assess the comparative worth of the various religions. The representatives of various faiths read their papers in exposition of their respective religions.

Our Messiah being one of the invitees prepared an Essay on Islam, covering these five themes. The essay proved a moving account of the entire teaching and spirit of Islam. God had revealed to him beforehand that his Essay would carry the palm. He had a notice circulated to this effect before the Conference began.

When his Essay was read in the Conference, the audience applauded it warmly, freely admitting that *it* was the best of the lot. The press also said the same thing. Its triumph can be ascertained from the fact that when its reading could not be finished within the time allotted, the Conference had to be extended by one whole day at the request of the audience. It was lauded most heartily.

The Essay has since been published under the title, *Islan i Usul Ki Philosophy* ('The philosophy of the Teachings of Islam'). Its translations have been made in many languages, English, German, French, Spanish, Arabic, Persian, Chinese, Burmese, Sinhalese and Gujrati.

Martin Clarke

Christians padres perceived that the Promised Messiah was steadily gaining ground and they were unable to stop the onward march of the Movement. When they saw that their efforts to refute his arguments in support of Islam were not succeeding they stooped down to vile tactics. They conspired to incriminate him in a case of abetment of murder. Dr. Henry Martin Clarke. the Chief Padre, charged him with persuading and abetting a certain Abdul Hamid to murder him.

The case came up before the court of Captain Douglas, Deputy Comissioner of Gurdaspur. Abdul Hamid, tutored by the Christians deposed the same story. It was a well-hatched plot and Christian hopes had risen high.

But Captain Douglas, courageous and astute, decided to get at the truth. It came to light that the whole thing was a fabrication. The court acquitted the Messiah with due honour. Opponents, instead of mortifying him were themselves humbled.

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Magnanimous regard

In the case for abetment of murder filed by Dr. Martin Clarke against the Promised Messiah he has left one glorious example of magnanimous regard for the feelings of others, even enemies. It should serve as guiding star for all of us.

The Promised Messiah had engaged Maulawi Fazal Din, not one of his followers, as his pleader. The case came before the court and prosecution witness, Maulawi Muhammad Husain of Batala, stood in the witness box In his deposition, he levelled all sorts of accusations at the Promised Messiah.

The defence counsel, Maulawi Fazal Din started cross examining him. He wanted to prove for the benefit of the court that the witness did not enjoy good reputation in private life. So he put him a question which would elicit from him a self-debasing answer. But before the witness could utter a word, the Promised Messiah rose from his seat and at once stopped his cunsel from putting the question. He admonished him and said that he would not allow him to take liberties with the personal honour of the witness.

All present were amazed at his magnanimity and large mindedness. The Messiah would not expose the weakness of his enemies.

Lekh Ram

Pandit Lekh Ram, leader of the Arya Samaj, inveterate enemy of Islam would ridicule the Holy Prophet (peace and blessings of God be on him) most blatantly. The Promised Messiah (peace on him) tried to dissuade him from this foul practice. But he would not listen. Rather he vilified the Holy Prophet (peace and blessings of God be on him) even more. The anger of God was roused. He disclosed to the Promised Messiah that Lekh Ram would soon meet his end. He published the revelation as follows.

> "Within a period of six years this man (Lekh Ram) shall be severely chastised for throwing mud upon the Holy Prophet (peace and blessings of God be on him). (*Aina-i-Kamalat-i-Islam*)

In another revelation God Almighty told Promised Messiah that this reckoning would take place on a day joined to Id, (the Muslim Festival). (*Karamat al Sadiqin*).

Instead of mending himself, on the publicatlon of these warnings Pandit Lekh Ram grew more obnoxious. He had the audacity to propprophesy that the Promised Messiah would die of Cholera within three years and that his children will not survive. (*Takzib i Barahin-i-Ahmadiyya* by Pandit Lekh Ram).

God acted at last. What Pandit Lekh Ram had prophesied did not come to pass. The Promised Messiah and his children survived. The Messiah's prophecy was fulfilled word for word. Some unknown person fatally stabbed Lekh Ram in his own house within the stipulated period of six years. The Killer could not be apprehended. The police made a thorough hunt. And the day, the 6th March 1897, when Lekh Ram was knived followed the 'Id Festival.

The Prophecy was literally fulfilled.

School founded

In the beginning of the year 1898, the Promised Messiah founded the Talim ul-Islam School at Qadian. Hazrat Sheikh Yaqub Ali Irfani was appointed its first Headmaster. Its object was to impart religious education side by side with other education to children and so enable them to grow into good citizens, become good Muslims and serve Islam and humanity when they grew up.

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Two newspapers

The very first newspaper of the growing community Al-Hakam saw the light of day in 1897. Hazrat Sheikh Yaqub Ali Irfani was its proprietor and editor. It was issued from Amritsar. Next year in 1898 it was transferred to Qadian. In 1902 another paper was started from Qadian itself. This was called Al-Badar. Its editor was Hazrat Mufti Muhammad Sadiq.

Both these papers have played an historical role in recording the revelations of the Promised Messiah, his speeches, conversations, etc., and in preserving the early history of the Movement.

A 20,000 rupees challenge

In January 1898, the Promised Messiah (peace on him) offered a reward of 20,000 rupees in cash to anyone who would produce a genuine tradition of the Holy Prophet (peace and blessings of God be on him) to the effect that Jesus Christ had ascended to heaven alive and that at some later time he in person would come down to this earth. (*Kitab al-Barriyya*).

More than 70 years have gone by but nobody has taken up this challenge. It is easy to infer that no such tradition exists and the belief in the ascension of Jesus to heaven has no foundation in Quran and Hadith.

The Plague

In February 1898, the Promised Messiah saw a vision:

"The angels of God Almighty, he wrote, are implanting black plants in various places in the Punjab. These plants are ugly, black, dwarfed, and dreadful. I asked the angels what trees were these? They replied, These are the trees of plague which will soon break out in the country."

(*Ayyamus Suloh*)

The prophecy was fulfilled the very next winter. Plague spread in the Punjab like wild fire and for years devastated its population. It looked as if the Doomsday had burst upon the country. Numerous villages, towns, and cities were denuded of its residents. People turned to the Messiah on seeing this sign.

Minaratul Masih (The Messiah's Minaret).

In 1900, the Messiah made an appeal to the Jamaat for funds, needed for building a minaret in fulfilment of a tradition of the Holy Prophet (peace and blessing of God be upon him). He is reported to have said that the Messiah on his second coming will appear near a white minaret. He laid its foundation in the Aqsa mosque at Qadian in 1903. But the project had to be dropped temporarily for lack of funds. It was restarted in 1914 by his second successor and completed in December 1916.

The Name, Ahmadiyya

A census was to take place in 1900. A column had been provided in the form for recording the religious affiliation of every person. It was required that the name of every sect, distinguished from others be entered as chosen by its adherents.

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To meet this requirement, the Messiah published a pamphlet on November 4, 1901. In it he named his community "Muslims of the Ahmadiyya sect." Since then the name Ahmadiyya (Community or Movement) has become into general use as the name for the followers of the Promised Messiah. It is the name of those Muslims who believe that the rejuvenation of Islam in our time will take place at the hands of the Promised Messiah.

So the followers of the Promised Messiah are called Ahmadis. The name was decided upon to distinguish Ahmadi Muslims from other Muslims.

Some people call us Qadianis or Mirzais but such names only show that the coiners do not like to use the name chosen by us. The Messiah gave us the name Ahmadiyya in commemoration of the name of the Holy Prophet Muhammad (peace and blessings of God be on him), who has two names Ahmad and Muhammad. The Messiah was to carry on the work of the Holy Prophet Muhammad (on whom be peace) under his second name Ahmad.

Sahibzada Abdul Latif

Hazrat Sahibzada Syed Abdul Latif lived in Khost, Afghanistan. He was a saintly person and had a following numbering thousands. He was so highly respected by the ruling family, that the coronation ceremony of Amir Habibullah Khan was performed by him.

In the year 1894 he read the Messiah's *Aina Kamalati Islam* (Mirror of Islam's Excellences) written by the Promised Messiah which impressed him so much that he embraced Ahmadiyya by a letter he wrote to the Promised Messiah.

In 1902 he visised Qadian and met the Messiah. At the first sight of him he became convinced of his truth. He stayed at Qadian for some months and sat at the master's feet. During this time he repeatedly had a revelation in which God asked him to sacrifice himself for the sake of the Messih.

At last obtaining the Promised Messiah's permission, he went back to Afghanistan. Sirdar Nasrullah Khan Deputy to the Afghan Ruler, Amir Habibullah Khan got him arrested because of his having joined Ahmadiyya. He was in prison for months. Great pressure was put upon him to renounce his faith. But he refused.

How could he? He had found the truth after due deliberation. Upon his refusal, the Mullas of Kabul pronounced him Kafir and Sirdar Nasrullah Khan sentenced him to death by stoning.

He was brought to an open ground and buried upto the waist in a pit dug for this purpose. At the critical moment, the Afghan Amir again offered him great honour if he would renounce his faith in Ahmadiyya. But the great martyr said, "What am I and what are my children that I should save them at the cost of faith. I will never do so."

Then the multitude pelted him

with stones until his valiant soul left his body to meet his Friend on High. This happened on July 14, 1903.

The Promised Messiah was grieved and moved by this. In his books he has condemned this brutality and extolled the great martyr for his courage of faith.

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In one of his writings, he says,

"Dear Abdul Latif! thousands of mercies on you. You have shown an exemple of surpassing loyalty in my lifetime. Ah! how mercilessly has your blood been shed It will be hard to find a paralell of such cruelty under the sky. Ah! what has the ignorant Amir done! Savagely murdered an innocent person and so destroyed himself.."

Tazkiratush Shahdatain.

The Promised Messiah's prediction came true. The Afghan king, Habibullah Khan and his family were literally destroyed. Habibullah Khan was murdered and then his brother Nasrullah Khan. Subsequently the family was deprived of the throne of Afghanistan and was forced to live a life of exile. The day after the martyrdom, cholera broke out in Kabul and swept away thousands of people, including many princes.

The Book
Aina Kamalat Islam

The Book *Aina Kamalat-i-Islam* (Eng: the mirror of the excellences of Islam) written by the Promised Messiah (peace on him), comprising 640 pages has two parts. Part I in Urdu and Part II in Arabic. The former was completed in 1892 and the latter early in 1893.

The Promised Messiah was moved to write it to deal with the internal doubts and external attacks which were undermining the faith of Islam.

On the one hand Christian missions were maligning Islam, its Holy Founder and its Holy Book. On the other hand, the Mullahs in their stark ignorance, were unwittingly helping them in their campaign by subscribing to un-Islamic beliefs, holding Jesus Christ superior to the Holy Prophet (peace and blesssngs of God be on them).

The Christian Church was trying to eliminate Islam and install Christianity instead and being confident of success they were shouting from housetops that the days of Islam were over. The morale of Muslims had gone low. Their leaders were dumbfourded. Feeling helpless before the dominant West, they were pandering to its philosophy, its science, its technology. Eminent Muslims apologists were trying to fit Islam into Western ideas. Sir Syed Ahmad Khan, whose contribution towards imparting modern education to Muslims is outstanding could not hold himself against the onslaughts of western philosophy. He shifted his position in vital matters of faith contrary to the dictates of the Holy Quran and Traditions of the Holy Prophet (peace and blessings of God be on him). He forsook belief in miracles, angels prophethood and the phenomenon of revelation as understood in Islam.

(Vide Sir Syed Ahmad, Tafsir al-Quran Vol. 1, pp. 31 33).

The Aina refutes all objections made against Islam and the Holy Prophet by Christian missions as well as by western philosophies. It sets forth its teachings in full effulgence and invests the Holy Prophet with charm and appeal which are his due.

It does one thing at least which

has unique significance. It declares that in the battle of ideologies now raging for capturing the soul of humanity, Islam will defeat all contestants and emerge as sole victor. Other religions and ideologies will vanish but not Islam. It will live. because of its intrinsic merits.

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Its second part, entitled Al-Tabligh, written in Arabic, is addressed to Muslim saints and leaders lost in their innovations and superstitions, knowing nothing of the needs of Islam or of the work which Promised Messiah, had taken in hand. Its object is to reactivate them in the cause of Islam.

School for missionaries

In 1905, two prominent scholars of the Community, Maulawi Abdul Karim of Sialkot and Maulawi Burhan-ud-Din of Jhelum died. It struck the Promised Messiah that new scholars should be trained to take the place of the old. So a separate class was opened and attached to the Talim-ul-Islam High School to provide religious education.

Kangra Earthquake.

The Promised Messiah (peace on him) received the revelation عفت الديار محلها و مقامها (i.e. Soon such devastation shall take place as will involve temporary dwellings as well as permanent ones. On April, 4, 1905 Kangra valley was rocked by an earthquake which destroyed thousands of houses and made countless people homeless.

Death portents: Khilafat

At the end of the year 1905, the Promised Messiah (peace on him) received repeated revelations intimating his own impending death. In a dream he was shown two or three mouthfuls of water in an earthen pot. It meant, he said, that only two or three years remained of his life. It was confirmed by a revelation received after the dream. Then another revelation was received: قرب اجلک المقدر that is, the time of your destined death is near.

The Promised Messiah then wrote a booklet *Al-Wasiyyat* in which he recorded his last testament to the community. In it he reassured his followers that God Almighty will manifest His power for a second time after he was gone, meaning that the community will rally round a Khalifa and carry on his mission. He said that as it happened on the death of the Holy Prophet, so it will happen after him. He worte in *Al-Wasiyyat*.

> "Do not be distressed with what I have told you, nor be stricken with grief nor should you be depressed. This, because you have to witness the second manifestation of God's power".

So before the Promised Messiah (peace on him) departed, he clearly indicated that the Islamic institution of Khilafat was to be established among his followers to carry out his mission after him.

A Special graveyard

Under divine revelations, the Promised Messiah (peace on him) founded a graveyard for those who volunteered to will away a measure of their properties for the cause of Islam. It came to be known as *Bahishti Maqbara* (lit. Graveyard of the Garden). God had shown to him in a dream a plot of land bearing this name and given him to understand that it contained the graves of those

admitted to paradise, to the Garden Hereafter. He donated a piece of land from his own estate for this purpose and thus this special graveyard came into being. Specifying the conditions for meriting burial in it he stressed that only a pious, straightforward, and clean Muslim, who abstained from associating others with the One God, who shunned all evil should be buried in it.

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Further he laid down that such a person should give away from one tenth to one third of his income and property for the propagation of Islam. If a person had no income, nor any property but otherwise merited burial in it he could also be permitted to be buried in it.

Special graveyards are at present established at Qadian and Rabwah, where Ahmadis fulfilling the necessary conditions are buried on their death. The signification at the back of this institution is that only such Ahmadis shall be buried in it who on account of their sacrifices are deserving of Garden in the sight of Allah.

A Magazine: Tashhizul Azhan

With the blessings of the Promised Messiah, Hazrat Mirza Bashir-ud Din Mahmud Ahmad who later on became his second successor, started an Urdu Magazine *Tashhizul Azhan* on March 1, 1906. The purpose was to educate Ahmadi youth in Islamic subjects.

Journey to Lahore

Accompanied by his family, the Promised Messiah (peace be on him) went to Lahore on April 27, 1908. During his stay he made public speeches in exposition of Islam and wrote what proved his last little book *Paigham-i-Sulah*. (Message of Peace). It was a moving address to Hindus and Muslims to patch their quarrels and sign a formal pact requiring them to tolerate one another and enjoy the benefits of unity and peace.

During these days he received repeated revelations about his own imminent death. On May 20, God spoke to him, saying

الرحيل ثم الرحيل والموت قريب

i.e., the time of departure is imminent and death is near.

On the night between May 25 and 26 at 11 p. m., he fell ill and could not recover despite all possible efforts. At last at 10 30 in the morning of May 26 he died. A great soul left its physical frame to meet its Maker.

At the time of his death, his age was 74 years according to the solar calendar, 76 according to the lunar. This is what his revelations had foretold.

Grief and sorrow

Although for a time now the Messiah had been receiving revelations about his death, yet when he died it appeared very sudden. The Jamaat was overwhelmed with grief. His admirers both among non-Ahmadi Muslims and non-Muslims also felt grieved. They sympathised with the Jamaat sincerely. The press freely extolled the services rendered by him to the cause of Islam and humanity.

The *Vakil* of Amritsar, edited at the time by Maulana Abul Kalam Azad wrote editorially.

> "The death of Mirza Ghulam Ahmad of Qadian is not an event which may be passed over without drawing any lessons from it. Men like him who revolutionise our religious or intellectual

world are not born every day. It is very rare that they appear but when they appear they change the world and leave an indelible mark on history."

"Despite the fact that we differed from him in the interpretation of certain doctrines and in the claims which he made we cannot but own that the loss of Mirza Sahib is deeply felt by all enlightened Muslims, as the loss of a great leader of theirs. They admit that in him they have lost a stalwart of the cause of Islam, one who defended it successfully against its opponents. Considering the great role he played as a victorious advocate of Islam we must acknowledge his services freely and without reserve."

Some other papers called him "Victorious General," "Champion of Islam," and likened him to Israeli prophets.

But some people gathered near the house where he lay dead and shouted against him and reviled him. They took out a mock funeral of him. This is how men of God have always been treated by ignorant enemies. The Jamaat bore all this with patience.

First Khalifa

The coffin holding the remains of the Promised Messiah was brought by railway train to Batala and thence carried on their shoulder to Qadian, a distance of 11 miles, by his companions. Batala was at that time a railway terminus and from there one had to go th Qadian either on foot or by animal driven cart. On May 27 1908, before the funeral service could be performed the Jamaat had to elect a Khalifa (successor). The assembly of believers unanimously elected Hazrat Maulawi Hakim Nur-ud Din as first Khalifa and successor. So the tidings contained in *AlWasiyyat* that after him the Jamaat would see the manifestation of Divine Power for a second time was fulfilled. The community was again securely united on one hand. The ill wishers looking forward to its break-up were disappointed.

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The Khalifa was outwardly elected by thd Jamaat, but in fact it was the doing of God Almighty. Allah moves the hearts of believers to gather on the hand of one person. So it was that Hazrat Hakim Nur-ud-Din, an old and devoted companion of the Promised Messiah, was elected his first Khalifa and successor. The Jamaat became united in him.

After the election, he led his master's funeral service. Thousands stood behind to join. The body was then laid in state and the community saw for the last time the face of their beloved master and guide. He was buried in the special grave-yard, called Bahishti Maqbara (the Grave-yard, of the Garden) on May 27, 1908 at 6 p.m. The great champion of Islam of whose coming the Holy Prophet (peace and blessings of God on him) had himself prophesied and with whom is bound up the victory of Islam in our time was lost to our eyes.

The Messiah's personality

Of middling height, the Promised Messiah was neither fat nor thin. Broad shouldered and wide chested, he was a model of masculine beauty. He had a wheatish complexion inclining to white. His shining face emitted subtle light. His hair was fine, straight and sparklingly bright, his

beard fairly thick. His eyes were grey mixed with black, modestly inclined downwards. He had a straight, high and broad forehead, a picture of sagacity and wisdom.

His dress was simple. He wore a kurta or kamiz and pyjama, a waistcoat, a long coat and a turban. On his feet he put locally made shoes. When going out he kept a staff in his hand. His food was simple, He ate very little and that also very slowly.

The Messiah's character

He had a firm faith in God Almighty and in the truth of his own claim as the Messiah and Mahdi, the promised restorer of Islam in our time. He cherished the deepest possible love for the Holy Prophet (peace and blessings of God be on him). This he celebrated in prose and verse——Urdu, Persian, Arabic,——and in his table talk.

2 Worship of Allah was the one passion which animated his heart and which claimed most of his time.

3. Fear of Allah, piety, truth and submission to the ordinances of the Quran as well as the injunctions and example of the Holy Prophet (peace and blessings of God be on him) were the ruling principles of his life.

4. His life was simple, unceremonial.

5. Trials and tribulations did not deter him. He would face them with patience, perseverance and courage.

6. He was used to very hard work and kept working day and night to fulfil the task God Almighty had entrusted to him.

7. He treated both friend and foe with love and affection and showed for them utmost concern and sympathy. He was very kind and loving to his wife and children. He used wisdom and love in looking after them.

8. He was very hospitable and felt happy receiving, serving and honouring his guests.

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Hazrat Mir Muhammad Ismail, surgeon, brother-in law and close companion, has to say the following about his character.

> "The Promised Messiah had excellent manners. He was kind, compassionate, generous, hospitable. In trials and tribulations when the brave feel dismayed, he sprang like a fearless tiger. Forgiveness, overlooking others' faults, honesty, patience, gratitued, self-reliance, modesty, industry, contentment, loyalty, informality, simplicity, love and affection for all, profound love and reverence for Allah, for the Holy Prophet, for Muslim divines, clemency of heart, keeping to the golden mean, regard for the rights of others, fulfilment of promises, vivacity, sympathy, decorum, purity, liveliness, light humour, courage, determination, high resolve, self-respect, utter submission to the behests of the Holy Prophet (peace and blessings of God be on him), were his habits, features of his character.

I saw him when I was a child of two years and he disappeared from my sight when I was a full-grown man of 27. I solemnly declare on oath that I have

never seen a man greater than him in hospitality, piety, saintliness, and in loving submission to Allah and the Holy Prophet (peace and blessings of God be on him). He was a bright light which appeared to illumine mankind."

His Companions.

The following are some of his companions who were especially devoted to him and whom he treated with great affection.

1. Hazrat Maulawi Nur ud-Din, (later on his first successor).
2. Hazrat Maulawi Abdul Karim of Sialkot.
3. Hazrat Mufti Muhommad Sadiq.
4. Hazrat Nawwab Muhammad Ali Kaan, Chief of Maler Kotla (His son-in-law).
5. Hazrat Maulawi Syed Muhammad Ahsan of Amroha.
6. Hazrat Sheikh Yaqub Ali Irfani.
7. Hazrat Maulawi Burhan-ud-Din of Jehlum.
8. Hazrat Munshi Zafar Ahmad.
9. Hazrat Maulawi Abdullah of Sinnore.
10. Hazrat Pir Sirajul Haq Numani.
11. Hazrat Mir Nasir Nawab Sahib (his father-in-law).

His writings

Some of his main writings are listed below. He wrote some 80 books in exposition of Islam, besides notices and leaflets for all sorts of occasions. His recorded talk with friends, visitors, and new converts run to several volumes:

1. Barahin-i-Ahmadiyya. Four Volumes (1880-84)
2. Fateh Islam (1891).
3. Haqiqatul Wahi (1907).
4. Tiryaqul Qulub (1899).
5. Kishti Nuh (1902).
6. Zarooratul Imam (1898).
7. Aina Kamalat-i Islam (1893).
8. Anjam-i-Atham (1897).
9. Islami Asool ki Phliosophy (1897).
10. Tuhfa Golarwiya (1902)
11. Al-Wasiyyat (1905)
12. Masih Hindustan Mein (1908)

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His mission and spiritual station

His messa;e and mission can be stated to be the re interpretation of Islam and its re-establishment in our time. He came to reseat the Holy Prophet Muhammad (peace and blessings of God be on him) on the pedestal of glory which belongs to him. He was loyal and loving servant of Holy Prophet Mhuammad (peace and blessing of God be on him). True, he is the Messiah and the Mahdi of prophecies, but he remains a follower. one of the Holy Prophet's Umma.

In illustration of his Mission and spiritual station two passage from his writings are reproduced below:

"The Holy Prophet (on whom be peace and blessings of God) is Khatam al-Nabiyyin and the Holy Quran is Khatam al-Kutub. No other Kalima (creed) and no other Namaz (prayer) is now possible. Whatever he did, or whatever is laid down in the Holy Quran is final. Salvation now lies not outside these. He who chooses to depart chooses hell. This is our Faith and our belief. (Malfoozat Vol. 8 p. 252)

"My belief is that to deviate in the slightest degree from teachings of the Holy Prophet (on whom be peace and blessings of God) is to fall into unbelief.
(Malfoozat Vol. 8 p. 30)